

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 34.

NEW-HAVEN, JANUARY 22, 1820.

Vol. IV

LATE MISSIONARY INTELLIGENCE.

SIERRA LEONE.

We lately gave some interesting extracts from the 19th Report of the London Church Missionary Society, respecting the establishment at Sierra Leone. (See pp. 465, 461.)

The following intelligence from the same quarter, which we copy from the Missionary Register is more recent, and highly interesting.

From various communications, of different dates during the first half of the present year, several of which are from Christian Labourers now withdrawn from their toil, we shall extract such passages as will throw further light on the state and prospects of the Mission.

Mr. and Mrs. Jesty's account of the State of Regent's Town.

Mr. Jesty and his late excellent wife, soon after their arrival at Sierra Leone, paid a visit, in the beginning of April, to Regent's Town. The description which they have both given of the effect on their feelings of what they there witnessed will convey to our readers a lively idea of the blessings which the Gospel of Christ has conferred on that people.

Mrs. Jesty writes to her sister, from Regent's Town, under date of April 5, 1819.

"The power of the Gospel and the efficacy of the love of Christ, have excited such joy within me, that I cannot resist giving you some information respecting it. As it is not yet determined where my husband and myself shall be stationed, we accepted the invitation to visit some of our friends, before we enter on our important work. This is our first visit, at Dr. Johnson's. I wish that I could find language sufficiently descriptive of the interesting scenes which we have witnessed here. Indeed they must be seen, before the facts will be credited. Had I heard the circumstances from the **BEST** authority, I could not have conceived it possible that so glorious a progress could have been made in

the work of our God, as we have beheld since we have been staying at Regent's Town.

"On Thursday, the 1st of April, Mr. Johnson sent five of his people to Freetown, to take me to his house in a palankeen. While they waited, we heard singing; and, on going to the door, found that these five men had seated themselves under the piazza, and with united voices were singing a hymn to the praise and glory of the Redeemer. We did not disturb them but returned to our room; and, as you may imagine, with feelings of peculiar pleasure, that the songs of Zion should be sung by the inhabitants of a heathen Land.

"In the course of an hour I set off in the palankeen, borne by these liberated Negroes. When we got to the top of Leicester Mountain, over which we had to pass in our way to Regent's Town, I requested my bearers to stop, and rest themselves; and then took an opportunity of introducing a religious conversation. I think I may say, that the few minutes, during which we rested on the mountain, were the happiest that I had then ever experienced; because I had never before had an opportunity of seeing the glorious effects wrought by the Gospel of Jesus on the hearts of our dear Black Brethren. I was much astonished to hear one of the men (called the Headman) address the other four in language truly Scriptural, and of godly simplicity; using the words of exhortation, and strongly urging the necessity of the blood of Jesus Christ to cleanse them from their sins. He spoke much on their depravity by nature, and of their weakness and insufficiency without Christ—while his little audience listened, with an attentive anxiety, to hear the truths of the Gospel from one of their countrymen. I was much affected at what he said; and was ready to exclaim, 'Oh, how powerful is the Word of God!'

The power of Divine Grace in humanizing and elevating the mind, has indeed been eminently displayed in these Christian men : for Mr. Johnson assures us, that most of this very party, who were of the wild Ebo Nation, had, about two years before, in carrying Mrs. Johnson to Freetown, set down the palankeen in the woods, in spite of all her remonstrances, while they settled their quarrels in a fierce battle !

Of their entrance into Regent's Town, Mr. Jesty says—

“ Just as we had reached the summit of the last mountain between Freetown and Regent's Town, the latter place presented itself to our view. As I walked down the mountain, pleased with the enchanting scene, I was in an instant lost in “ wonder, love and praise.” Music of the sweetest kind, and possessing charms which I had never before experienced, burst upon my ears. It was moonlight ; and all the houses being lighted up, I enquired of Br. Johnson from whence this sound proceeded. He pointed to the church; which is situated at the side of a mountain, then opposite to us, on the other side of a brook that runs from the mountains between the Church and the principal part of the town, over which Br. Johnson has caused his people to erect a strong, handsome stone bridge. The Church is a fine stone building. It was now lighted up, and the people were assembled in it, for Evening prayer.

“ The chain of mountains that surrounds the town resounded with the echo of the praises of the Saviour.

“ I hastened, with all possible speed, down the mountain, and up the other, to enter the Church, where I found upward of 500 Black Faces prostrate at the Throne of Grace. I entered with Br. Johnson ; and, soon after Mrs. Jesty arrived. After the Service was over, above two hundred of the congregation surrounded us. They came in such crowds to shake hands with us, that we were obliged to give both hands at once. So rejoiced were they to see more Labourers from “ Whiteman's Country,” that after we left the Church, and had entered Mr. Johnson's house, many, who

from the pressure in the Church, were not able to speak to and shake hands with us, entered the parlour, and would not leave until they had manifested their love to us by their affectionate looks and humble salutations.”

Of a Sunday spent at Regent's Town, Mr. Jesty, after speaking of an early meeting in the Church, at six o'clock in the morning, thus writes—

“ At ten o'clock, I saw a sight which at once astonished and delighted me. The bell at the Church rung for Divine Service ; on which Mr. Johnson's well regulated schools of boys and girls walked, two and two, to the Church—the girls extremely clean, and dressed entirely in white ; in striking contrast with which were their black arms and faces—the boys, equally clean, were dressed in white trowsers and scarlet jackets. The clothing of both boys and girls is supplied by Government.

“ The eagerness of the inhabitants to hear the word will appear from their early attendance on the Means of Grace. It is true, there is a bell in the steeple of the Church : but it is of little use at Regent's Town ; for the Church is generally filled, half an hour before the bell tolls. The greatest attention is paid during the Service. Indeed, I witnessed a Christian Congregation in a Heathen Land—a people fearing God and working righteousness. The tear of godly sorrow rolled down many a coloured cheek, and shewed the contrition of a heart that felt its own vileness.

“ At three o'clock, in the afternoon, there was again a very full attendance : so that scarce an individual was to be seen throughout the town : so eager are they to hear the Word, and to feed on that *living bread that came down from Heaven*. The Service was over at half past four o'clock.

“ At six, we met again ; and although many had to come from a considerable distance and up a tremendous hill, I did not perceive any decrease of number, or any weariness in their frequent attendance on the Means of Grace.

“ We left the Church about eight o'clock, and returned to Mr. Johnson's house which is close by the Church

While at supper, I heard singing; and on walking into the piazza, found that about twenty of the school girls were assembled under it. One of the elder girls gave out the hymn, in an impressive manner, while a younger girl held a lamp. After we had supped, the girls in a very respectful and humble way, sent up to Mr. Johnson, to know if he would allow them to come up stairs into his sitting room, to sing a parting hymn. On their entering the room, Mr. Johnson gave out a hymn; and, in a few minutes, I think we had at least 120 boys and girls in the room and piazza. They sang three hymns; and after a few suitable words from Mr. Johnson, they departed, pleased with the favour granted them.

“ Thus was our last Sabbath spent at Regent’s Town. Never did I pass such a day, in my dear Native Country. Never did I witness such a Congregation, in a professing Christian Land; nor ever beheld such apparent sincerity and brotherly love.”

Of the Monthly Meeting, held on the following evening, Mr. Jesty thus writes:

“ Mr. Johnson and myself entered the names of Subscribers, and received their mites: and I cannot but notice, that, in one minute after Mr. Johnson and myself were ready to receive the money and names, we were surrounded by several hundreds of humble friends to Missionary Exertions, crying as it were with one voice, “ Massa, take my money”—“ Massa, Massa, take mine”—“ Eight coppers one moon.” It was indeed a pleasing sight, to behold a people—once led captive at the will of Satan, devoted to gross superstition and folly, embracing their gregrees and trusting in them for defence, and once expending all the money that they could spare in the purchase of these false gods—now conquered by the love and power of Him that taketh away the sin of the world; and now with cheerful and renewed hearts giving of their little substance to aid those means, which, by the blessing of God, will communicate the privileges of the Gospel to their countrymen also.

“ From these few poor, and once injured and despised Africans, we collected, that evening, about £2 7s. Oh, my

countrymen, fellow-Christians in highly favoured England, you who have multiplied and daily renewed comforts and blessings, *Go, and do likewise!*”

Of the manner of closing this day, Mr. Jesty says—

“ After we left the Church, the children of the two schools retired to their school houses, and the rest of the Congregation to their respective homes.

“ But that love, which cometh from above and worketh by love, has taken such possession of the hearts of this people, that they delight to be continually *speaking one to another in psalms, and hymns, and spiritual songs; and to sing with grace in their hearts to the Lord.*

“ The School-Houses are situated behind Mr. Johnson’s, on a higher part of the hill. The school girls assembled in a row before their school-house, with three or four lamps dispersed through the line. Their eldest Teacher gave out the hymn, and they were singing delightfully—

“ How beautilous are their feet
Who stand on Zion’s hill!”

While the girls were singing this hymn, the boys had climbed a little higher up the hill; when one of their Teachers gave out the hymn—

“ Come ye sinners, poor and wretched!”
“ It was a beautiful moonlight night, so that the children could be seen from all parts of the town; while the lofty mountains resounded with the echo of their voices. I was walking up and down in the piazza, listening to them, and anticipating that time, when all kings shall fall down before the Redeemer, and all nations shall serve him, when I saw at the foot of the hill, some men and women coming toward the children. The men joined the boys, and the women joined the girls.

“ The boys and girls had now sung several hymns; and, after a few minutes cessation, began again. I was thinking of our Christian friends in England; and said to Mr. Johnson, “ Could all the friends of Missionary exertions but witness this scene, they would be more and more zealous for the universal diffusion of the Gospel of a Crucified Sa-

viour ;" when I looked round me and saw numbers of the inhabitants, men and women, coming in every direction. They joined respectively the boys and girls, and sung for some time ; when the boys and girls retired to their school-houses, and the men and women retired to their homes in peace.

" This is a great work, and it is marvellous in our eyes. But it is the Lord; and to Him be all the glory ! "

Mr. Jesty adds—

" We rose next morning, between five and six o'clock, and attended Morning Prayer at the Church. After the Service was over, a few more came forward, and begged us to take their coppers, to aid the cause of Missions. We collected on this occasion, upward of fifteen shillings ; which, with the collection made the evening before amounted to more than three pounds. Mr. Johnson has a Missionary Meeting and Sermon once a month, on which occasion he generally collects three pounds. Do not these poor people hold forth a bright example to all Christians ! I have now given you a faithful but imperfect picture of the state of Regent's Town. The Lord has certainly blessed, in a peculiar manner, the labours of Mr. Johnson. The people love him, as their Father ; and reverence him, as their Spiritual Guide. Should a dispute arise among any of them they come to him to settle their palaver, and they abide by his decision. He seems, in every respect, suited for these people—unwearied in his exertions, and an excellent example to all his Brethren."

We shall close this narrative with the further testimony and the pathetic entreaties of that Christian Woman, in whose heart was kindled a zealous flame of love to her Saviour and to the souls of men, but whose labours and sufferings on earth were so soon exchanged for the rest of Heaven.

Mrs. Jesty thus concludes her letter to her sister—

" The love which this people manifest among themselves, and towards their Minister and all faithful Missionaries ; their anxiety and the fervency of their prayers that the Gospel may be made known through all nations—these things

are worthy the admiration of all Christians. It may almost be said of the inhabitants of Regent's Town, that they *dwell in love* ; and that they live a life of prayer and praise to him who loved them, and gave himself for them : for, besides their meetings for prayer every morning and evening, the hearts of many of them seem to be full of the love of Christ the whole day ; and when *they are merry, they sing Psalms* : such vocal music resounds from all parts of the town. A dispute is seldom known among them. They have every one of them cast off his gregree, and nearly all of them are become worshippers of the blessed Jesus. A few years since, all the inhabitants of this place had never heard the name of Jesus : they went about naked ; and were, in every respect, like the savage tribes—but now, Oh what a happy change ! they are all decently dressed ; and it is the most heart-cheering sight, to see them flock together in crowds to the House of Prayer.

Mr. Johnson has been made an instrument of incalculable good to this people. Under his ministry, 116 persons have become Communicants, and 110 are candidates for Baptism and the Lord's Supper : these will be received as Members of the Church of Christ on Easter Sunday. He is very particular in his examination of the people, before they are admitted to the Lord's Table.

" It may indeed be said, that *numbers are added to the church daily* ; for Mr. Johnson has frequently five or six of a day come to his house, to talk of the state of their souls, who appear to be very sincere. During the few days that we have been here, upward of fifty persons have been to tell Mr. Johnson of their troubles, which they confess in affecting terms :—" My bad heart trouble me—me no sleep all night—me no peace—me know me very wicked : but God good too much—me tank God for what he done for my soul ; me want love Jesus more—me want to go to Jesus—me know nothing else but de blood of Jesus can wash away my sin." Such complaints as those, from these lost sheep of Israel, are incessantly brought before their worthy Pastor ; who, with

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affection, directs them to the great comforter, and advises them to embrace that Gospel which is *the power of God unto salvation*

"O my dear sister, is not this encouraging to all Christian friends in England, to be doubly zealous and active in their exertions? Let me intreat you all, to be unwearied in your efforts and prayers, that all Africa may become as Regent's Town. This is the fruit of the Gospel! O send forth the Gospel, and more faithful Labourers into the vineyard of the Lord! Let me again beg of you, my dear sister, to *pray, and not to faint*. Let the interests of Christ's Kingdom be ever uppermost in your heart. Here is yet a wide field for labour. May the happy effect of the Gospel be felt by all benighted Africa, and to God shall the glory be given for ever!"

Boys' School-House burnt down.

The school-houses at Regent's Town, being built of wood, were exposed to much danger from fire. That of the boys was burnt down a short time before Mr. Johnson left. The girls school also caught fire and received considerable injury; and Mr. Johnson's house was in danger. The wind was very boisterous, at the breaking out of the fire; but became, in an instant, so calm, that the flames ascended perpendicularly. Nearly 100 boys were asleep in the roof, and had all to come down one small ladder; but every one was mercifully preserved.

Substantial school-houses of stone, 70 feet by 23, were preparing.

(To be Continued.)

From the Panoplist.

AMERICAN BOARD OF FOREIGN MISSIONS.

REPORT OF THE PRUDENTIAL COMMITTEE.

(Continued from page 524.)

Your Committee have from the first regarded the cultivation of the farm at Brainerd as an object of high importance. It is important for the purpose of exercising the native boys of the institution in agricultural labours; and of showing to them and to the nation, a sample of a farm under good husbandry, and yielding its products in variety and plenty. And it

is important for the purpose of supplying, in the surest and cheapest manner, the principal provisions for the maintenance of the establishment. This last consideration has been urged upon our attention by the facts and circumstances, just referred to.

It became, therefore, an object of earnest desire to obtain a man of suitable qualifications, for the skillful and vigorous management of a farm, intended to be enlarged to an ample extent. And it would not fail to be regarded as a particular favour in Providence, that just as the exigence came to be deeply felt, the desire was answered.

About four months ago, Mr. Abijah Conger, of Rockaway, N. J. made a sacred offer of himself for the service. In his letter, making the offer, he says, "My wife is a native of Bridgehampton, Long Island. We were married in the year 1803; and begun to keep house in the spring of 1804, with nothing but our hands. God has prospered us greatly in the good things of this world; and I hope we both have a treasure laid up in Heaven for us. I have a large property here; and had any body told me, two years ago, that I would leave it, and go into the wilderness, I should have thought them beside themselves; as some of my friends and neighbours now do me. But while reading last winter of the difficulty the establishment had, to get mechanics, &c. the thought struck me, that I ought to go to their assistance. I tried every way to get it out of my mind, but to no purpose, till my sleep left me. I then made my wife acquainted with it; and she said, "Go, and I will go with you." I have concluded to offer myself to the Board, to go to Brainerd, and act in the sphere, which the Board shall think me most capable to fill, provided it is for the furtherance of the Redeemer's kingdom. My business for fifteen years back has been to manage a large family, consisting of 15 to more than 20 persons,—most of them grown persons; besides several families living on my land, that came directly under my care. My own family consists of seven persons, myself and wife, and five children, two boys and three girls; all remarkably healthy, and well educated according to their age, the oldest fourteen, the youngest two years old,—all trained to industry when out of school."

Mr. Conger is himself about 36 years old,—a Christian of good report; by trade a carpenter, but accustomed to turn his hand to various kinds of business, as carpentry, cabinet-making, coopering, blacksmithing, and farming; all which he has had upon a large scale under his direction. "He has been," says his minister, the Rev. Mr. King, "for ten years past one of the most industrious and persevering men in the business of the world, that I ever knew." For six years in his youth, he was a schoolmaster; and for the two last years has been a principal teacher in a Sabbath School.

When the determination of Mr. Conger came to be known, others of kindred spirit connected with him in business, and some o

them by family alliance, and whose minds had for some time before been employed on the subject, came to a similar resolution. Messrs. John Vail, a farmer; John Talmadge, a blacksmith; and John Mott, a carpenter, but all of them more or less, like Mr. Conger, accustomed to different kinds of business, offered themselves, with very satisfactory recommendations; and were accordingly accepted for the service. Mr. Vail has a family of five children; Mr. Talmadge and Mr. Mott, are young men recently married.

These four devoted men, have given themselves to the service, on the same principle with the missionaries and assistants now at the stations,—as an engagement for life; consecrating themselves, their faculties, and their earnings, to the sacred and benevolent object of Christianizing and civilizing the Aborigines; and expecting no earthly compensation but a comfortable maintenance. Their children, when they come of age, are of course to be held as free in regard to any engagement for the service, as any other persons.

Preparations have been made with all convenient dispatch; and the company, well supplied with mechanical tools, and such articles as are suitable to take with them,—started from Rockaway, [on Monday, Dec. 27th, travelling with wagons, for Brainerd.]

The hope is entertained, and with a degree of confidence, that in a short time, by the exercise of husbandry, and the various mechanical trades, in which they are skilled, they will supply the establishment with the principal provisions, requisite for its support, and thus save this board a heavy expense.

The establishment at Brainerd is regarded by your Committee as a primary Institution, to serve as a centre of operations for evangelizing and civilizing the Cherokee nation; to be enlarged and advanced, as means shall be afforded, and as shall be found to be advisable; and to have branches connected with it, in the form of Local Schools, in different parts of the Cherokee country. The local schools, being established in places of densest population, may be attended by children living at home; and a farm, of larger or smaller extent, may yield to it the means of support.

CHOCTAWS.

In April, Dr. William W. Pride, a young physician, of Cambridge, N. Y. and Mr. Isaac Fisk, of Holden, Mass. a Blacksmith, and farmer, in the prime of life, and of more than ordinary thirst and prospects in the world, having devoted themselves to the service, and been accepted upon ample testimonials, set out for the Choctaw station. They travelled by land; visited Brainerd in their way, where for particular purposes they staid two or three weeks; and arrived at Elliot in good health on the first of August.

Something of the disposition of the Choctaw people towards the mission, appears from recitals already made. Other particulars will show it in a still stronger light. Soon after the

brethren arrived in the nation, the king, Puk-sha-nub-bee, gave for the school, \$200 to be paid annually from the annuity received by his part of the nation, from the U. S. In the fore part of August a council of the nation was held, at which Mr. Kingsbury, by particular invitation, was present. Under date of August 12, Mr. Kingsbury writes:

"For some time I was apprehensive, that nothing decisive would be done for schools. Yesterday, by the consent and approbation of the Agent, I gave them a short talk. It was well received. To-day the subject of the school was taken up in the council. It was proposed, that individuals who felt interested for the school, should give cows, and calves, and money, as they felt able and disposed. A subscription was opened on the spot; and eighty-five cows and calves, and \$500 to be paid annually, and \$700 as a donation to the establishment, or annually while their children are at school, were subscribed.

"The cows and calves, it was expressly stated, were a free gift, whether the individuals sent children or not. The money generally was considered as a partial compensation for board of children either now at school, or to be sent hereafter, except \$500 from their annuity.

"It is however to be understood, that great allowance must be made for failures in collecting, and it will also be attended with considerable expense. But I cannot doubt, that the establishment will realize a substantial benefit from the result."

These facts speak much; and are in accordance with the general disposition manifested by the nation.

In his letter last referred to, Mr. Kingsbury says; "Our school at present consists of 20 promising children. Many more are anxious to come, but we are unable to obtain provisions for them at present." And in his talk, delivered to a council about the same time, he said to them; "Brothers, we have twenty of your children in our school, who are learning very well. When dry corn comes plenty, about the first of October, we will take 20 or 30 more. We wish to do all for your children that we can."

ARKANSAW.

About twenty-two months ago, proposals were made, in behalf of the Board, to that portion of the Cherokee nation, that have migrated to the Arkansaw, for the establishment of a mission and school among them. The proposals were favourably received, and a strong desire was expressed by the Arkansaw chiefs, that their people might be favoured with means of instruction, similar to those afforded to their brethren on this side of the Mississippi. These proposals were solemnly repeated in May, 1818, and were received with gratitude. About ten months ago, a conference was held with them, by the Rev. Mr. Peck, from the Baptist Board of Foreign Missions, and the Rev. Mr. Fickling, from the Kentucky Mission Society, with reference to

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establisments contemplated by their respective Societies. They too were answered with kindness; but were given to understand, that their proposals could not be accepted, until more should be known respecting our intentions. At the instance of the chiefs, and with a highly creditable liberality and Christian spirit, a correspondence was opened by them on the subject: which resulted in a talk, sent to the Chiefs by Mr. Peck, in the latter part of last winter, of the following purport.

"Brothers,—I have heard from your brothers in the north, who have a mission among the Cherokees on the other side of the Mississippi. They remember you with great love, and have not forgotten the promise to send you teachers. They have appointed a good man, who will visit you soon, and afterwards other good men, who will instruct you and your children, and seek your welfare. I will do all in my power to promote the good work."

"And may the Great Spirit breathe upon the chief and head-men, and upon all the Cherokees on the Arkansaw, both small and great—disperse all the clouds, and cause the true light to shine upon them, that they may be happy here and after death."

The persons here referred to, as having been appointed to visit them soon, was the Rev. Alfred Finney, who was mentioned in the Report of the last year. He was designated for the Arkansaw in Nov. with the intention, that he should go out early in the Spring, explore the country, make arrangements preparatory to the contemplated establishment, and be joined by others, as soon as should be deemed advisable. But particular circumstances occasioned delay.

Mr. Finney and his wife are now with the company from Rockaway, mentioned, under the head of the Cherokee Mission, as being bound to Brainerd. At Brainerd, he is to be joined by the Rev. Cephas Washburn, mentioned also in the last year's Report, who has been employed for the last nine months in Georgia, and has received instructions to leave Georgia, in season to reach Brainerd about the first of November.

From Brainerd, Messrs. Washburn and Finney are to proceed to Elliot, and there leave their wives with the Choctaw Mission, until they shall have visited the Arkansaw, and made such preparations, as shall render the residence there of females belonging to the mission, safe and proper. The Mission is projected on the same general plan with those already established; and is intended to be put forward with all convenient despatch.

The Chickasaws, whose country lies partly between the Cherokees and Choctaws, have been for a considerable time expecting and desiring a mission to them; and it has been declared to be the pleasure of the Board, that means of instruction should be extended them, similar to those afforded to their neighbours. It has not yet been found convenient to commence an establishment among them; but the design is entertained with much earnestness,

and will be put in execution with as little delay as possible.

The business of civilizing and Christianizing the Indian tribes, is becoming extremely urgent. The national government is convinced,—the people throughout the States are convinced,—the Indians themselves, the better part of them at least, are convinced,—that they must become civilized, and that soon,—or soon become extinct. The alternative is absolute. It should be felt as such by every heart. Not a few, it is to be feared, in different parts of the country, really desire the extermination of these original possessors of the soil; and, of course, will favour no designs for their improvement. A larger number either think their civilization impracticable, or else think little, and care little, about it. But the benevolent part of the community is waking up to the object: the government favours it; the Indians show a disposition respecting it, such as has been manifested by them in no former period—a desire tending to deep anxiety; Divine Providence is opening the way to it, with unexpected felicities and advantages; and the Divine Spirit has given to it his decisive sanction, an assurance of his readiness to accompany the proper means with his Almighty aid.

The time for the work is come. If it be neglected, the object is lost. Baleful circumstances will arise; scenes of strife and of destruction will ensue; and the Indians will melt away and perish. But they will not perish, before it shall have been made clear to the world, that they might have been preserved, and raised up to the enjoyment of the privileges and blessings of Christian civilization. If they perish—if they become extinct—their blood will be upon this nation.

The responsibility is a light one. Nor is it though feasible, a small work. It will require much attention, much wisdom, much labour, much expense. This Board must not be weary in well doing; the friends of religion and of humanity throughout the nation must be excited; all hearts and all hands must be engaged for one mighty effort.

(To be concluded.)

AMERICAN METHODIST MISSION.

Extract of a Letter from Rev. J. B. FINLEY, to the Editors of the New-York Methodist Magazine, dated Dayton, Ohio, Dec. 3 1819.

DEAR BRETHREN—Perhaps it will be pleasing to some of your readers to hear of the success of the Gospel among the Indians of the Western forests.

God, through the instrumentality of Methodist preaching, has begun a most glorious work of religion among the Wyandots, the commencement of which

I design to make the subject of a future communication.

At our last Annual Conference, I was appointed to the charge of this district, (Lebanon) in which was included the Missions established at that time among the Indians. I appointed to hold a Quarterly Meeting on the 13th and 14th of November with them, on the head of Mad River, forty-two miles from Upper Sandusky, and twelve from Solomon's Town, the chief habitation of this nation. Accordingly on the 13th we met at the place appointed, at which place were convened perhaps sixty Indians, among whom were four chiefs, whose names are Between-the-logs, Monnonque, Hicks, and Scuteash, and their families. We had two interpreters, brother Armstrong, a white man, who was taken prisoner in the year 1780; and Jonathan Pointer, a colored man, who was taken when small. Both of these have experienced religion since they began to interpret the Gospel to the Indians, and are both very happy in the love and enjoyment of God.

We commenced our meeting by singing and prayer, in which the Indians joined. They have learned to sing several of our hymns in English, particularly this, "Jesus my all to heaven is gone," &c. After these exercises, I commenced speaking to them on the providence of God, and our duty to Him, and one another, and of the necessity of all men, whether white, red, or black, breaking off from sin, and seeking mercy at the hand of God.—Brother Moses Hinkle concluded with exhortation, all of which, I believe, they perfectly understood by the interpreter. We then joined in singing and prayer; it was a happy meeting to us all.

At candle light we commenced again, and Brother Hinkle showed them that the religion taught them by the Catholics was not according to the Bible—that worshipping departed saints and images, was idolatry, and that God required all men to worship him in spirit and in truth—that doing penance, and confessing their sins to the Priests would not save them—that nothing

but faith in Christ wou'd save fallen man. The services concluded with singing and prayer. This meeting was made a blessing to many. Nine o'clock, on Sabbath morning was appointed for our lovefeast. It commenced with unusual solemnity. I endeavoured to open to them the nature and design of our lovefeast, to which they all gave their assent with a tone of voice something like our amen. I must say I never saw more solemnity in a lovefeast in my life. We were all bathed in tears, and in the fullness of my heart I cried out, O what hath the Lord wrought. Here are red, and white and black men, of different nations and languages, sitting together under the Tree of Life partaking of its most precious fruits, and sweetly bathing their souls in the ocean of redeeming grace and dying love.—After we had witnessed our love to God, and our brethren, in the simple act of taking the bread and water, we proceeded to speak of the feelings and state of our souls. (This was done by an interpreter.) The first that rose as a witness for our holy religion, was Between-the-logs, and one of the chiefs. He lifted his eyes toward heaven, streaming with tears of gratitude to God, and after a short pause began as follows:—My dear brethren, I am happy this morning that the Great Spirit has permitted us to assemble here for so good a purpose as to worship him, and strengthen the cords of love and friendship. This is the first meeting of this kind held for us, and now, my dear brethren, I am happy that we who have been so long time apart, and have been enemies to one another, are come together as brothers, at which our Great Father is well pleased. For my part I have been a very wicked man, and have committed many great sins against the Good Spirit, and was addicted to drinking whiskey, and many evils: but I thank my good God that I am yet alive, and that he has more perfectly opened my eyes to see those evils by his Ministers, and the good book, and has given me help to forsake those sins, and turn away from them. Now I feel peace in my heart to God, and all men;

but I feel just like a little child beginning to walk—sometimes very weak and almost give up; then I pray, and my great Father hears me, and gives me the blessing: then I feel strong and happy—then I walk again: so sometimes up, and sometimes down. I want you all to pray for me that I may never sin any more; but always live happy, and die happy; then I shall meet you in our great Father's house above, and be happy forever.” This speech was attended with power. The next that rose was Hicks, who is the most temperate, and the most zealous man for religion in the nation. His speech was not all interpreted; but brother Armstrong told me, that after expressing his gratitude to God for what he felt, and hoped to feel, he exhorted the Indians to be engaged for the blessing, and urged his exhortation by this argument; that when he was a boy his parents used to send him on errands, and sometimes he saw so many new things that he would say, by and by I will ask, when I have seen this or the other; but after a while he would forget what he was sent for, and have to go home without it: so may you. You have come to get a blessing, and if you do not ask for it, you will have to go home without it: then the wicked Indians will laugh at you for coming so far for nothing. Now seek—now ask, and if you get the blessing you will be happy, and go home light, and then be strong to resist evil, and do good: he concluded by imploring the prayers of his brethren. After him Scuteash arose, and with a smiling and serene countenance thus began—“I have been a great sinner, and drunkard, which made me commit many great sins, and the Great Spirit was very mad with me, so that in here (pointing to his breast) always sick, no sleep, no eat; walk, walk—drink whiskey: then I prayed to the Great Spirit to help me to quit getting drunk, and to forgive me all my sins: and God did do something for me—I do not know from where it comes, nor where it go; but it come all over me. (Here he cried out waugh! waugh! as if shocked by electricity.) Now me no more sick.—Me sleep, eat, and no more get drunk—

no more drink whiskey—no more bad man. Me cry—me meet you all in our great Father's house, and be happy forever.” After this, we in our turn, told how God had dealt with us, and our morning meeting came to a close.

By this time, I suppose there were three hundred whites gathered from the different frontier settlements. This gave us the opportunity of preaching to them Christ and him crucified, and I have no doubt but it was made a blessing to many. For convenience I this day separated the congregation, and held our Indian meeting in a small hut. I tried first to address them by giving them the history of man—his fall—his redemption by Christ, and how Christ was manifested in the flesh—how he came to his own, and they rejected and crucified him; and that he rose from the dead, and was seen of many, and ascended up into heaven—that he commanded his disciples to wait at Jerusalem—and as we are sitting, so were they, when all at once the Holy Ghost descended like the rushing of a mighty wind. and three thousand were converted in one day. At this they made the whole house ring with waugh, great Camp-meeting.

After this brother Hinkle and Steward* addressed them, and our meeting, for the present, closed with singing and prayer.

From the Chillicothe Recorder.

Extract of a Letter from the venerable William Findley, Esq. of Westmoreland, Pa. to the Rev. Samuel Findley, of West-Middletown, dated October 15, 1819.

In a case of another nature, I find great satisfaction in living to see the present times. The public attention was greatly struck with the astonishing events that accompanied the French revolution. Many thought that they saw in it the downfall of Antichrist and the near approach of the Millennium, but

* Steward is a man of colour, who, under God, has been the principal instrument of this work. He was free born. Can read very well, and write—is a man of a meek and humble mind. He lives with the Indians; and they have the utmost confidence in him.

were disappointed ; for they soon saw the deadly wound of the beast healed again. But another and more important preparation for that great event took place, and made considerable progress without observation—I mean Missionary and Bible Societies, and the Lancaster and Sunday Schools. The commencement of these made little noise, and their progress was considerable, before they were much observed. Such is often the way of God's producing great events.

I was myself apprehensive that Sunday Schools would be only a profanation of the Sabbath, till I found that in England, where the education of the labouring class had been always shamefully neglected, many thousands had, in a short time, been brought to read the Bible, and attend public worship, either of which they never would otherwise have done. Joseph Lancaster, a Quaker by profession, commenced a new method of teaching, by which he taught four or five times as many as could have been taught in the common way, during the same time ; but he did not teach the catechism or prayers of the established Church—he taught them to read the Bible. On this ground his school would have been broken up, had it not been saved by a few gentlemen, who observed his scholars to be distinguished from all others for honesty and orderly behaviour. The Duke of Bedford, and some other nobles soon after lent their aid ; and now the Lancaster and Sunday Schools not only make great progress through Britain, France and Germany, but even in almost all barbarous Russia. But when or how light will find its way into the impenetrable darkness of Spain and Portugal, is only known to God. The missionary and Bible Societies, though I notice them last, are not the least of the remarkable interpositions of Providence to enlighten the darkened parts of the earth, in these latter days of the world, and in the latter parts of my life.

The most extraordinary dispensation of the whole, however, is the remarkable exertions in translating the Bible in-

to so many different languages—into seventeen languages in the Russian empire alone. Into how many languages it has been translated, or is in the way of being so, in the East Indies, the Pacific Islands, &c. I cannot tell. This is an extraordinary event. The like, in all circumstances, has never taken place in the world before. When the Sun of righteousness first arose to shine on the darkened world, the Holy Spirit conferred the gift of tongues. I often thought in my own mind, that the world could never be enlightened without renewing the precious gift. But we are short-sighted. Translation is a slower method of spreading the gospel, but assisted by the art of printing it has more lasting and decisive advantages. The Bible can be frequently perused, and constantly meditated and examined.

On the whole the work is great, and has made great progress, with little observation, and in its beginning had little aid from the great and those reputed wise. Now, however, many of those who wrote and preached against it have put their hand to help it forward. Verily it is the Lord's work and must succeed, but all our prayers and exertions should unite in promoting it. When the work is become fashionable many engage in it, that formerly opposed it. It is not long since some of the bishops, in England, gave solemn charges against Bible Societies. Now they have instituted a Missionary Society of their own. And when they failed in their attempt to suppress the Lancaster school, they set up a rival school of their own, nearly on the same plan. This puts us in mind of the Apostle's remarks, on preaching Christ out of envy.

Much is doing by many in this country, but very many are doing nothing. Every christian should do something to promote the work. The heathen of our own country ought to be a principal object of our attention. Though many former attempts have failed, we ought not to give it up. Till lately, no regular attempts have been made to teach them generally to read, and settle to agriculture. Without this, I despair of

their being either civilized or christianized. I rejoice in some promising attempts in that way, and hope they will increase.

From the Evangelical Intelligencer.

A society has been formed in Fayetteville, N. C. under the title of "The United Benevolent Society of North Carolina." The constitution declares its objects to be, "to raise funds, and appropriate them to such charities as, within its sphere, will best promote the cause of religion. Such as the distribution of the Scriptures, and books of devotion—relieving the wants of the poor who are aged, infirm, or sick—supporting missionaries, either foreign or domestic—circulating tracts."

The concerns of the society are to be managed by a Board of Directors, consisting of fifteen ladies, who elect a first and second Directress, a Recording and Corresponding Secretary, and Treasurer.

"A person paying *one dollar* and *one dollar* annually, shall be a member as long as she continues such subscription;" and ten dollars constitutes a member for life.

From the Missionary.

Extract from the Minutes of the Mission Board of the Georgia Association, at their late meeting.

The Board met at Sardis, December 17, 1819. The following resolutions were passed, to wit:

Resolved, first, That, in pursuance of the advice of the association, it is the decided opinion of this Board, that a mission should be attempted to be established in the Creek nation, to commence with a school.

Resolved, secondly, That it is advisable, if possible, to form a co-operation with the Ocmulgee Association in this object; ordered, therefore, that the secretary write to the agent and the corresponding secretary of the Ocmulgee Mission Society, to ascertain their views, and afford them ours; and to hold a correspondence with all other persons who may afford any facilities or authori-

ties for prosecuting this design, and lay the whole before the next meeting of the Board.

Resolved, thirdly, That the secretary be our messenger, to represent the Association in the Baptist Convention, to meet at Philadelphia the last Wednesday in April next. And that \$200 be, and the same are hereby appropriated: the one half to be transmitted by our messenger to the general fund, and the other half to remain in his hands to defray his expenses in going to and returning from the Convention.

Resolved, fourthly, That the members of this Board and the Pastors of the churches belonging to the Georgia Association, are hereby appointed as agents to stir up and keep alive the spirit of missions among the churches, especially in relation to the Indian school about to be established.

State of the Funds.

In specialties at interest	\$407 50
Some uncurrent money left with Elder Rhodes to exchange,	4 00
To cash in hand from last Board,	33 87
To do. received at the Association,	257 75
	<hr/>
Total amount	\$703 12

Attest, JESSE MERCER, Sec'y.

VARENNES RELIGIOUS TRACT SOCIETY.

Extracts from an Address delivered at the formation of the "Varennes Religious Tract Society."

"Do good and lend, hoping for nothing again and your reward shall be great.—Luke v. 35.

The age in which we live may emphatically be termed the age of Christian exertions. The philanthropy of Jesus has been more generally imbibed than in any former period, and the rays of his glory are falling upon the distant corners of the earth. The debaucheries of the palace, and the low and grovelling vices of the cottage, are receding at the approach of the "Sun of Righteousness." "The stone cut out of the

mountain without hands," is rapidly advancing and filling the whole earth.

Millions of souls are at this time acting in unison in the promotion of this good cause—the cause of Christianity. The heralds of the Cross are striding the ocean. Europe and America are now engaged, under the patronage of Heaven, in exertions to dispel the cloud of superstition, which had hitherto brooded over their sons, and the sons of Africa, and to soften the barbarity which hath too long steeled the hearts of the daughters of Asia.

To effect these laudable ends, and accelerate a general emancipation of mankind from idolatry and superstition; Bible, Missionary, Tract and other benevolent societies have been established in different parts of christendom, which like so many streams are bearing their respective waters into the grand ocean of eternal love. Christians of every denomination are enlivened at the scene, and the Ministers of the everlasting Gospel are preparing her silver trumpets to announce the "acceptable year of the Lord."

And is Zion here unmoved by the general commotion? Are her children deaf to the cries of the needy, or their hearts locked and frozen, whilst the flames of celestial zeal are rolling from altar to altar, and from the one part of Heaven to the other? Have they no offerings to bring? No precious incense, which shall prove a sweet smelling savour? The exertions which have recently been made in this congregation to establish a society for the distribution of religious Tracts, loudly declare to us that the children of God are roused—that their hearts have been warmed, and their hands opened to lend their mite in a cause which has God for its author, and man as the object of its benevolent purpose.

That your attention may be more completely drawn to the subject, let us devote a few moments for reflection, upon the command and promise of the Great Head and Ruler of the Church, contained in our text—"Do good and lend hoping for nothing again, and your reward shall be great."

We are commanded, *First* to do good.

This command is broad in its signification. Nothing can measure its extremities, but the character of its author, "who went from city to city doing good." In the eternal council of Heaven, when the persons of the Godhead consulted the affairs of our world, the compassionate Redeemer displayed the purpose of his heart, by projecting a scheme, for the benefit of man, into which the Angels desired to pry, and upon which they could not gaze, but with the utmost admiration. In the fulness of time, having descended to our earth, he unfolded the mysteries of redemption. The effulgence of his visage were the beams of mercy, and unbounded goodness marked his footsteps. Every action he performed showed the intent of his heart, every word he uttered evinced his attention fixed upon the prosperity of man. He founded the basis of his happiness in his own divinity, and by the right hand of his power, the superstructure was advanced. To ameliorate the sufferings of this life—to smooth our passage to the silent tomb—to burst the bars of death, and lead the grave in triumph—in short, to bear us to his native Heaven, and render our bliss eternal, and complete, was the generous purport of his mission and the whole tenor of his life.

May we not with pleasure sit at the feet of this illustrious and divine instructor? When benevolence is his theme, shall we not attend in raptures? We shall behold in him, what our eyes can behold in no other, his doctrines not only practised, but even excelled by his own examples. This consideration increases our obligations to obedience. It teaches us that his mandates are not the heavy burdens of the Jewish scribes and doctors, which they place upon others, but will not bear themselves, but that they are the pure and salutary commandments of one, whose life was devoted to acts of beneficence.

From his words, "Do good and lend, hoping for nothing again," &c. we may consider it, first, as a duty. To this both the example and precept of our di-

vine Redeemer bear testimony. Nor are our acts of beneficence to be prescribed within the limits of friendship or particular acquaintance. The man who has never passed the threshold of his own relations, or the circle of those to whom the ties of friendship have endeared him, to bestow his acts of charity or show his regard to this divine Lord, has his first offering to present upon the altar consecrated to real benevolence. "For if ye love them, which love you, what thanks have ye? for sinners also love those that love them." In the discharge of this duty, every man must be considered our brother. We stand in the same relation to all, and are linked by the same chain to the throne of God. Over the hovel of affliction, we are to spread the wings of compassion, regardless of those common civilities, which are too often made to cement man to his fellow man, and without which the ears of the rich are deaf to the cries of the needy. To every class in the community, to the poor as well as to the rich—to the ignorant as well as to the wise—to the bond as well as to the free, we are "to do good." No man is so low but he may be of service to his neighbour. If he cannot administer to his temporal, he should strive to increase his spiritual comfort. If he cannot increase his fund of knowledge, perhaps he may reform his life and amend his ways. Therefore every man may be useful in society, if his disposition prompts him to it.

From the Panoplist.

DONATIONS.

A few days ago \$12 were paid to the treasury of the A. B. C. F. M. for the education of a heathen child in Ceylon, which sum was collected by a society of young ladies who depend on their own labours for their subsistence, most, if not all of them being employed at service in a country village.

This is truly a most laudable example. It is the product of hard labour, and cannot be said to be an offering which costs nothing. It affords an example which ought to put to the blush those many wealthy men in our country,

who give nothing for any charitable or religious purpose, but who, with perfect ease, and without abridging one substantial enjoyment, or denying themselves one rational pleasure,—might give hundreds, nay thousands of dollars. To immense numbers in almost every county, nay to many in nearly every village, an hundred dollars would be a smaller sum in the means of living, and the donation of it a less sacrifice, than the single dollar of an industrious female, who procures it in the mode abovementioned.

A man prosperous in business became wealthy. Money was his object and his all. He could give nothing for charity; and to support the Gospel in his own town but five or six dollars, and rarely attended religious meetings.

An alarming and afflictive providence awakened his attention to eternal things. He is made a hopeful subject of grace. He became a constant attendant on all religious meetings, and united himself to the Church of Christ. In about one year he has given to the American Board C. F. M. \$75. To the Education Society \$50. To the American Bible Society \$60. To Mr. J. B. Hyde 20; besides many articles in clothing, bread, and other necessary comforts of life to the poor of his neighborhood. He can now give \$25, or 30 to his own minister; and it is believed has given a piece of land to the General Baptist F. M. Society worth \$600 or \$800.

CLAIMS TO THE MISSIONARY CAUSE.

It may be thought by many, who see the published lists of donations to the Board of Foreign Missions, that the sums lately received are adequate to the recent expense. But this is not the case. Since the first of September, about twice as much has been paid from the treasury, as has been received within the same time; and large remittances must speedily be made both to the east and to the west. What is to be done? Let every reader peruse the lists of donations, and select the most prominent instances of liberality; and then, according to his means, let him go and do likewise.

NOTICE TO THE FRIENDS OF MISSIONS.

It is desirable that each mission among the heathen should be furnished with an extensive library; and it is presumed that many friends of missions have on hand books, which would be highly valued by the missionaries, but which, in their present situation, are of very little use to any one. Such persons might render an important service to the cause of missions by a donation of books, in almost any department of knowledge. It is desirable, that each mission library should contain a variety of works on theology, practical religion, biography, history, languages, medicine, geography, &c.

The missionaries to Judea will need a library containing books of different kinds in French, Italian, Latin, Greek, Hebrew and Arabic. Any grammars, dictionaries, or classical works, or any copies of the Scriptures in either of these languages, or any English works relative to Western Asia; histories, travels, geographies, gazetteers, any periodical works, or any copies of the Bible, or any part of it, in any language, will be an acceptable and useful addition to their library. Books of any kind, that would be useful to missionaries, may at any time be forwarded to the Treasurer, or to any of the agents of the Board.

From the Connecticut Mirror.

THE JEWS.

Anticipated Settlement of Jews in the United States.

A friend has put into our hands a pamphlet, which has just reached this country from London, entitled, " *Mémoire addressed to Persons of the Jewish Religion in Europe, on the subject of emigration to, and Settlement in one of the most eligible parts of the United States of North America.*" This pamphlet gives a concise view of the present situation of the Jews in Europe; the persecutions which they have endured for many ages; the inconveniences which they are fated to suffer in all despotic countries; and strongly recommends them to leave the theatre of their complicated sorrows, and emigrate to

this land of happiness and freedom. It appears to have been elicited by "the late extraordinary and simultaneous persecution of the Jews in several parts of the European continent, and also in Turkey," and on this account it is certainly well timed. The plan suggested, is the organization of a company of wealthy and respectable Jews, who are to subscribe a fund, to as large an amount as may be practicable, and purchase a tract of land in the United States, adequate to the object in view. The Upper Mississippi and Missouri country is recommended, for its soil, climate, and situation, as the most suitable place for purchase and settlement. The project has much of plausibility; and we cannot perceive why it may not be carried into execution, to the almost infinite advantage and comfort of that unfortunate race of our fellow beings. In most countries in Europe, the Jews are allowed scarcely a solitary civil right or privilege; but are compelled to submit to the insults and persecutions of a bigotted and fanatical population, without the ability to obtain the least redress of their wrongs.

In England, it is true, their case is not quite so bad; but even there, they are not recognized as citizens. Hence native ambition is checked; their minds are contracted; and their pursuits frequently not the most honorable. Accustomed to regard all as their foes, they in many instances do not strive in their dealings to command that confidence or respect, which they have but too much reason to believe they should not obtain. There are many honourable exceptions to these remarks, it is true; many honourable, high-minded, and vastly opulent men. But in general, as it regards European Jews, the picture is correct. And were they transplanted to, and located in the United States, far different would be their lot. They would here enjoy an equality of rights, and would have no cause to fear being harrassed by displays of mercenary and vindictive power. "They would no longer," to borrow the language of the pamphlet, "be the victims of jealousy or mistrustful policy, but enjoy all the advantages of that construction in society where ev-

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y individual has an interest in the country in which he lives, and participates in the formation of those laws by which it is governed. No longer witnessing the scowls of want, or tortured by humiliations, they arrive at a land of promise, where vegetation displays its fairest and most majestic forms, and, as it were, commence the era of a new existence ; and they would moreover immediately be enabled to enjoy the advantages of those municipal governments, which according to the object and nature of their institutions, not only watch over the immediate welfare of the citizens, but also constitute one of the chief bases of their civil liberty.”

The Jews in Europe possess vast wealth, which generally consists in ready money, in merchandize or in stocks ; and we should suppose that a population sufficient for a large territory, would easily be induced to accept the proposal. From their commercial character, however, we should suppose that a territory upon the southern borders of the upper lakes, would suit them better than the Mississippi country, particularly after the completion of the great canal.

From the London Evangelical Magazine.

A COMPLAINT.

Mr. Editor,—As I have claims to the highest antiquity, and my excellence has been universally acknowledged by the churches, I presume to state my complaints to you, hoping through the medium of your Publication, to obtain a redress of my grievances.

I was conceived from Eternity, brought forth in the garden of Paradise, and remained in a state of infancy till the time of the King of Jeshurun ; when my growth was very rapid. From this period, till the return of the captive Jews from Babylon to Jerusalem, I gradually increased in size as in years. After this for 200 years or more, my growth was greatly retarded ; but at the æra when arts and sciences attained their highest elevation, from the birth of a great Personage in the reign of Augustus Cæsar, I expected to increase both in stature

and vigour. My hopes were not disappointed ; so that in less than a century (which was to me but a little time) I arrived to my perfect stature.

My travels have been very extensive, teaching, at the same moment, myriads of persons of different nations and tongues ; yet few people have been treated with such indifference, prejudice, and contempt as myself. In some assemblies I have been obliged to speak in a language not to be understood by many of the people ; and the poor, in some countries, dare not so much as look at me. In this country these abuses have been removed. I have appeared regularly twice a day in some assemblies ; and in the course of the year, have said all that I wished to say ; yet I am sometimes offended, when a certain person supercedes me, for he is but Apocryphal. I however blush to say, that in a city, whose commerce exceeds that of Tyre and Sidon, and whose inhabitants have shown great affection for me, I have not been permitted for years (except on some special occasions) to speak one connected discourse. I hope this arises from inconsideration, rather than from any dislike which they bear to me.

Amongst prophets, priests, and kings, and the most excellent of the earth I have been in the habit of attending in their closets and families. Some do still retain me ; but far the greatest part of mankind have thrust me out of doors.

There is one circumstance which grieves me much, and it happens even in those temples where I am most honoured. Some time since I was passing by a place of dissipation ; and read, on its folded doors, before which a crowd impatiently waited, “ The doors will be opened precisely at half past six, and begin at seven.” A few minutes of the time were wanting ; which no sooner expired, than the crowd forced its way through a passage into the building. I enquired what could excite so much earnestness not to be too late ? A man, of grave appearance, said I need not wonder, for

it was a place of worship: and that the deity who received their homage was the god of this world. It was Saturday night, I therefore hastened home; and on the next morning appeared in the public assembly. After one of my ministers had invoked the blessing of God on what I should pronounce, I opened my lips: at the same moment, the angels of Heaven, bowing their heads, noticed every sentence; "which things they desire to look into." But how great was my astonishment, when looking round the assembly, there appeared not more than one-third present of those who usually attend; and to add to my grief, I could scarcely be heard; what with the interruptions made by the entrance of the people, buzz of those who were passing each other in their seats, the rising up and sitting down of others, and the noise of the doors. I proceeded no farther, and went out. My sorrow was, however, still increased, when passing by the doors of the house of my God, I overheard the following dialogue:

A. Are we in time?

B. O yes; the prayer is not yet begun.

A. Well, then, I am time enough!

"Time enough," said I, "What! am I then of no importance! I who dwelt in the heart of Christ, cannot I gain admittance to the ears of this people! Time enough! when God saith, "Wheresoever I record my name, I will come unto you and bless you." My God, Mr. Editor, will certainly vindicate my cause, and enquire the reason why men will not come to hear.

Your much neglected Friend,
THE BIBLE.

TRIBUTE OF RESPECT.

The Directors of the New-York Evangelical Missionary Society having received the melancholy intelligence of the death of the Rev. DAVID TENNY, who departed this life at Shoal Creek, Oct. 21, 1819, while in their service as a Missionary in the Missouri Territory; adopted a resolution expressive of the

high sense entertained by them of the faithfulness of Mr. Tenny to the duties of his appointment.

They also resolved to erect a plain monumental stone at the expense of the society, with a suitable inscription at his grave.

ORDINATION.

On Friday, the 17th Dec. in the Circular Church in Charleston, (S. C.) the Rev. Messrs. JONAS KING and ALFRED WRIGHT were ordained to the Gospel Ministry, as Evangelists, by the Congregational Association of South Carolina. The Rev. Mr. King is employed by the Female Domestic Missionary Society of Charleston, and was ordained at their request, to labour among the Seamen, and others that are habitually destitute of the stated means of Grace in this city. The Rev. Mr. Wright was ordained in consequence of the American Board of Commissioners for Foreign Missions, by whom he is engaged as a Missionary among the Choctaw Indians at the establishment at Elliot. The exercises on the solemn occasion were as follows: The sermon by the Rev. Mr. Floyd, from 2 Tim. ii. 2. The candidates next made a full and explicit confession of their faith. The Rev. Mr. Lee was appointed to offer up the consecrating prayer; (but being prevented by the unfavourable state of the weather from reaching the city) the Rev. Mr. Palmer and the Rev. Mr. Boice, a member of the Presbytery of Fayetteville, performed this service.—And the Rev. Mr. Palmer gave the Right Hand of Fellowship and the Charge.—*Evangelical Intelligencer.*

SELECT SENTENCE.

If what you have received from God you share to the poor, you thereby gain a blessing. But if what you have taken from the poor you give to God, you purchase thereby a curse; for he that puts the pious usury, robs the spital to build an hospital; and the cry of the one will outlead the prayers of the other.